

A

# Marriage Sermon,

CALLED

A WIFE MISTAKEN,

OR,

A WIFE and no WIFE:

OR

LEAH instead of RACHEL.

SERMON Accused for Railing against Women;  
for Maintaining Polygamy, many Wives, for  
calling *Jacob* a *Hocus-Pocus*:

ough'd at more than a Play (by the Ignorant) for  
many such Mistakes: Justified by the Wife. *Wis-*  
*dom is justified of her Children.*

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By *T H O. G R A N T H A M, M. A.*  
Curate of *High Barnet*, near *London*.

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*Invenies aliquem.*——

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L O N D O N:

Printed and Sold by *H. Hills* in *Black-fryars*  
near the *Water-side*, 1710.

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LONDON

WIFE MISTAKEN

To the Reader.

TO THE  
READER.

**R** Eader, this Sermon was more  
disfigured than David's Ser-  
vants were by Hanun, when he sha-  
ved off the one half of their Beards,  
and cut off their Garments in the  
middle even to their Buttocks,  
Sam. x. 4. So shaved, so cut,  
ridiculously mangled was this  
Sermon, that when I saw it I could  
not tell whether I should laugh or  
cry. Thou knowest the Learning,  
Zeal, Patience, Apologies of the  
Saints have been brought forth by  
the Heresies, Vices, Tyrannies,  
Slanders of the Times; so comes



## To the Reader.

*out this Little Work, ambitious only to be a Saver, which if thy Discretion in judgings will strive to make, I shall be thine, or else hold thee like one of those who condemned it: But*

*Id quod dicere nolo*



## GEN. xxix. Ver. 25.

And it came to pass that in the morning behold it was Leab. And he said unto Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

**I**N the Text you may observe a Conjunction and a Division: A Conjunction, here are two together that should be asunder, *Jacob* and *Leab*; and in the Morning behold it was *Leab*. A Division, here are two asunder that should be together, *Jacob* and *Rachel*. And first of the Conjunction, as fittest for this Season and Opportunity: You have seen the Quality of this Conjunction, it was an ill Conjunction, a great deal of Deceit in it; and where is there a Conjunction, a Marriage, but there is deceit in it? And lest this Deceit should cause a Separation, the Church bindeth them together before God and Man, for Better for Worse; for Richer for Poorer. And unless this Course were taken, how soon would there be a Partition, their Qualities being almost as different as Heaven and Hell, as the good Angels and the bad: *Nabal* and *Abigail*, *Nabal* a Fool and a Churl, and of so base a Disposition, such a Man of *Belial*, that his own Servants said a Man could not tell how to speak to him: And she a kind, complemental Woman, she fell at *David's* Feet, and offered to wash the Feet of his Servants. *David* and *Michal*, *Michal* a scoffing Woman, deriding *David* for dancing before the Ark, and he a Man after God's own Heart; So- crates with *Xantippe*, she is like a Quotidian Ague, or at the best she is like *Saul's* Evil Spirit, that comes too

often upon him. *Moses* and *Zipporah*, she a terrible fiery Woman: Thou art a bloody Husband to me saith she, and *Moses* the meekest Man above all the Men of the Earth. The Learned distinguish a four-fold Deceit in Marriage, the first is *Error Personæ*, when *Leah* is given instead of *Rachel*, one Party for another, as to *Jacob*, and this Mistake doth hinder and nullifie Marriage: For in Marriage there is a mutual Love and Consent one to another, but this is not where *Leah* is given instead of *Rachel*, and therefore no Marriage. But will some say, is it possible that *Jacob* (who was so subtle a Man) should be so deceived, he was noted for a Supplanter by his Brother *Esau*? Is he not rightly called *Jacob*, for he hath supplanted me these two times of my Birth-Right and Blessing? He was so grave, so arch a Supplanter, that he could deceive his Father although his Voice betray'd him, and although his Father told him it was the Voice of *Jacob*, yet he pressed him to bless him instead of his Brother *Esau*. We say that Man is an excellent *Hocus-Focus*, excellent in Legerdemain, and Slight of Hand, that can deceive one that looks upon him. But he that can deceive the Hearing and the Feeling, he is far more excellent: My Sight may be deceived, for I may take that which is pictured to be lively and real; but my Hearing, my Feeling cannot be so easily deceiv'd. *Thomas* would not believe his Seeing, his Hearing; but when he came to Feeling, to lay his Hand in our Saviour's Side, then he cried out, *My Lord, and my God*. And now, I suppose, you are ready to ask, how this Subtle Man was deceived? The Deceit was thus, *silent olim sponsæ obvelata facie traduci ad torum mortalem pudoris causa*: In those Days the Brides came veiled and masked to their Marriage Beds, for Modesty sake, and it was a sign of Modesty to be silent. And thus much for the first Deceit, which is *Error Personæ*, a Mistake of the Person, as this Text represents to you. There is another Deceit, which is *Error Qualitatis*, when a Man takes,



as he thinks he hath, one thrifty, honest, fair, and he proves a painted, Whorish, liquorish Slut. And this Deceit is general, for many Women shew like the Egyptian Temples, very beautiful without, and built and adorned with precious Stones, saith *Lucian*, but if you seek what God they worship within, you shall find him to be a Cat, or a Goat, or an Ape, or some such ridiculous ill-favoured Creature: So many Women, although they be fair and beautiful without, are full of many Vanities, fickle, unconstant, lascivious Affections: Many a Man thinks he hath a Saint, when he hath a Devil; a fair Woman, when she is a painted plaistered Faced *Jezabel*. I will not speak of these painted Tombs and Sepulchres, beautiful without but loathsome within; these Apples of *Sodom*, that seem fair to the Sight, but at the least touch they fall to Dust: So the least approaching discovers the Corruption of these Creatures; so great is their Corruption it corrupts the sweetest Perfumes, and makes them loathsome as themselves: But I will not rake any longer in this unfavoury Dunghill. There are two other Errors, or Deceits in Marriage, as *Error Conditionis* and *Error Fortune*: But I let them pass, for fear I should run into the Error of being tedious to this Assembly. I come now to the Division, or Separation; there is Discovery of an ill Conjunction, therefore I will cast my Meditations a little upon this Appearance, or Discovery of this Conjunction, In the Morning behold it was *Leah*. There is many a Man sleeps with *Leah* and thinks it is *Rachel*, there is many a Man so blinded in his Love and Affection that he is as much or more mistaken in the Qualities of his Wife than *Jacob* was in the Person of *Leah*: Many a Man thinks he hath a Wife that loves him, when she cares not for him; and he may think that she sighing and sorrowing in his absence, when she is revelling and dancing. You may read, *Prov. vii. 18.* there's a Woman speaks to a Man in her Husband's absence to take



his Fill of Love with her : He (may be) thinks, she is weeping in his absence, when she is tumbling in her perfumed Bed, as you may read there, Ver. 17. *I have perfumed my Bed with Myrrh, Aloes, and Cinamon; I have decked it with Coverings of Tapistry, and fine Linen of Egypt :* No question this Woman embraces her Husband when he comes home, and he discovers nothing : For the way of an Whorish Woman (as Solomon saith) *is like the Flight of a Bird in the Air, like the Passage of a Ship upon the Sea, like a Serpent creeping into a Rock :* No Sign of the Bird's flying, of the Serpent's creeping, of the Ship's Passage.

Look upon Joseph's Mistress, she hath his Coat to shew for Honesty, *Ecce signum, Behold the Coat of this Hebrew :* Did Sampson think those Hands would have clipped his Locks, that had so often embraced his Body? Some rash Men do maintain, that the reason why Men think there are so many good Women, is, because they are so blind and ignorant themselves; if they had but the Eyes of the Wise, to see with Solomon's Eyes, may be they would say, There was not one good of a Thousand, and he had told them one by one. And how does Solomon define a good Woman? Just as the Philosopher does, *Vacuum ex supposito quod detur;* if there be a *Vacuum*, it is *Locus non repletus corpore;* if there be, or shall ever be such a thing in the World as a good Woman, then she is this and that she is like a Merchant's Ship that bringeth her Food from far: And what of greater Value! She is like to precious Jewels, she is like to them, but there is none like to her, none of equal Value with her. Solomon saith, *She is a Crown to her Husband, she is the Glory of her Husband,* saith St. Paul, the very Scarlet she clothe her Servants in does shew her honourable, God himself calls her an Helper, and such a Helper she is, that Man could not have been capable of that Blessing, *increase and multiply,* without her, then it was *The Seed of the Woman that brake the Serpent's Head :* She was De-

pore, she brought forth a God; and here I will be  
 bold to say out of the due Honour to that Sex, that  
 there have been Women have deserved these Praises  
 of Solomon: What was that *Esther*? That Cherubini  
 of the Church under whose Wings it was safe: The  
 Papists call the Virgin *Mary, Regina Cæli*, Queen of  
 Heaven, and they pray to her to command our Sa-  
 viour, *Mater impera Filio*, Mother command thy Son;  
 she hath more Churches dedicated to her than our  
 Saviour, than all the Trinity, although she paid her  
 Fine in Milk, but he in Blood, (as a great Divine  
 saith.) How happy hath this Kingdom been under a  
 Queen? There are many Eyes now living that have  
 seen it, and not a Man but knows it; I need not in-  
 stance in Particulars the elect Lady and her Sister, to  
 whom St. *John* writ, *Priscilla* able to inform a Learned  
 Man *Apollos* in the Scripture: These Women were  
 highly honoured by that Apostle called from Heaven,  
*Greet Priscilla and Aquila*, Rom. xvi. 3. *Aquila and Pri-*  
*scilla salute you*, 1 Cor. xvi. 19. *Salute Priscilla and Aquila*,  
 2 Tim. iv. 19. *Priscilla went with him into Syria*,  
 Acts xviii. 18. And thus much for the Discovery.  
 How long may a Man sleep before he knows with  
 whom: Or what she is he sleeps withal, before he  
 knows whether it be *Leab* or *Rachel*? I am come now  
 to the Division or Separation, and you see it is a high  
 and great Division; *Jacob* begins to word it, to fall to  
 Terms with *Laban* (who was his Master) What is this  
 thou hast done unto me, did not I serve with thee for  
*Rachel*? Wherefore then hast thou beguiled me? And  
 indeed the Inconveniencies were very many that be-  
 fel *Jacob* by this wicked Act of *Laban*: First of all he  
 made his Daughter a Whore, and a Whore is odious  
 to the Children of God, she was either to be burnt, or  
 to be stoned. Then the wrong done to *Rachel*, being  
 deceived of her Expectation, was enough to make  
 her weep her self blear-ey'd like *Leab*; then he brought  
 an Inconvenience upon *Jacob*, having more Wives  
 than



than one; some say it was a Sin, some hold it a great Inconvenience to have one, therefore much more to have two.

The married Man is intangled like a Fish in a Net; he comes merrily in, but he is mightily perplex'd when he cannot get out: Then this Action of *Laban* was enough to set the Sisters at Variance, and what Joy could *Jacob* have when his Wives were divided, it was enough to divide his Heart? Then the desire of Rule, and Jealousies, and distrusts that one hath of the other; then the Charges to maintain two, whereas *Jacob* if he had had but one, he would never have sought further: God made but one for *Adam*, and *Lamech* was the first that had two Wives; and he had no more than two, and he was of the Posterity of *Cain*, and condemned by the Fathers: And from *Adam* to *Abraham* none of the Posterity of *Seth* had more than one Wife (that we read of) they two shall be one Flesh; and how can that be, if a Man have many Wives? God made only Male and Female, and he took but one Rib, and made of one Rib one Woman, not many. I will not say, it was a Sin to have many Wives; for I find it in the Law, *Deut. xxi. 15.* *If a Man have two Wives, one that he loveth, and another that he hateth, and there the Law speaks of both their Sons as legitimate, Deut. xvii. 17.* the Law does forbid the King to have many Wives which may draw away his Mind; and *St. Augustine* (upon that place) saith, *permissum & Regi habere plures uxores non plurimas*, he may have more than one or two, but not many, and *Jehoiada* that was a most holy Priest, took two Wives for King *Joash*, *2 Chron. xxiv. 3.* but methinks I hear some say, *Laban* is unjustly condemning for dealing so strictly with *Jacob*: Was it not a great Kindness in *Laban* to take *Jacob*, *Jacob* that had cozen'd his Father, his Brother, and to trust him with his Flock? And then it was a Kindness that he gave him his Daughter, and for ought I know the better



of the two; the fairest is not always the best, Beautiful *Rachel* sold *Jacob* for Mandrakes, whereas blear eyed *Leab* bought him and went out to meet him, Gen. xxx. 16. Tender eyed *Leab* will be weeping at my Misfortunes, when beautiful *Rachel* will be laughing with another: *Abraham* went in danger with beautiful *Sarah*, but *Jacob* liveth secure with tender eyed *Leab*; *Rachel* stole her Father's Gods, and could see her Father and Husband quarrel the while, when *Leab* was continually weeping, *Rachel* will be impatient if she have not what she desires, Give me Children, or else I die: And what is Beauty with such Disquietness, but like a fair House haunted with Spirits, or a Bed of Violets with a Serpent? But look upon *Leab* she is more moderate, tender eyed, she will be weeping instead of scolding; *Rachel* will be subject to be wandering like *Dinah*, *Leab* is tender eyed, and the Wind will hurt her, *veniunt spectantur ut ipse*, they delight to be looked upon. What are these many Fancies in their Dressings, but so many Signs to invite a Man to Inn there if he please, whereas the Passenger else had gone on his way? What does the Fowler whistle for but to catch the Bird? And such is the end of their Enchantments. Thus you see the danger of Beauty, there is more danger in it than in the most unruly Elements; the Fire hath no more Power of a Man if he do not touch it, nor the Water; but if a Man look upon Beauty, it will endanger him, and it is kept with a great deal of danger and care, as the Apples of the *Hesperides* with a watchful *Dragon*. But will some say, why do you maintain blear eyed *Leab* against beautiful *Rachel*, *Leab*'s Fault was great in lying with *Jacob*? To this I answer, Fornication was held no Sin amongst the Gentiles, and the Church of *Rome* holds, *fornicationem non vagam*, that if a Man keep constantly to one Woman it is no Sin: And here let no Man be harsh against *Leab*, for she is tender eyed, and can weep Tears enough

enough to wash our Saviour's Feet; alas, be not harsh  
 against her, she is blear eyed already, and too much  
 weeping will make her blind. What if *Leah* have a  
 Blemish in the Eye of her Body, yet her Understanding,  
 the Eye of her Soul may be clear and beautiful?  
 And if Men consider rightly, the greatest Deformity  
 and Blemish in a Woman is, to be blear eyed in her  
 Understanding, to mistake a Man's Actions, not to  
 see them clearly; if her Husband be sociable, then he  
 is given to Drunkenness; if silent, then he hath no  
 Discourse in him; if merry, not that Gravity that  
 becomes him; if he put not himself upon hard Ad-  
 ventures to raise his Fortunes, she is disquieted; and  
 if he do, and be foiled, then she contemns him: Give  
 me the Eye of the Understanding, let the other Eye be  
 as clear as Crystal, if this be blemish'd there is no Joy.  
 For ought I know, this *Laban*, this Idolater, shall rise  
 up against many Christians: How usual is it, for ma-  
 ny a Man to make fair Promises, to promise a Man  
*Rachel*, he shall have this and that, and any thing his  
 Heart can desire if he will serve them? But when a  
 Man hath done all he can they will put *Leah* upon  
 him, some blear eyed unhandsome thing, upon which  
 so soon as a Man can but look, he shall find it to be  
*Leah*, it's plain enough to be seen, behold it was  
*Leah*; it is a hard thing for a Man to get a *Rachel* of  
 his Master, to get any thing that hath any Delight  
 or Pleasure in it; great Men will not part with their  
*Rachels*. And still, I say, this *Laban* had more Ho-  
 nesty and Goodness than many a Christian; for al-  
 though he had done *Jacob* a little wrong, yet he had  
 so much Mildness, and Gentleness, and Gentility, as  
 he did suffer *Jacob* to speak to him and to tell him of it,  
 why hast thou beguiled me thus. Now there are rich  
 Men, if they have done a Man a Displeasure, will  
 not be told of it. Nay if a poor Man trust a rich  
 Man with Money, if he be not disposed to give it, or  
 is unwilling, will be angry if the poor Man ask it,  
 and



and do him all the Mischief that may be ; and what is this but like Thieves, that do not only rob a Man, but bind a Man too, and gag him that he shall not speak ? Or like Rogues, that murder a Man because they shall not betray them ? God send me to deal with *Laban*, with an Idolater, I shall find a Man that I dare speak to, I shall find a Mate that will give me *Leah*, that will give me something and cozen me of all.

God complained of his Vineyard, that when he had taken a great deal of pains with it, it brought forth wild Grapes ; *Ecce Labruscus*, Behold wild Grapes plain enough to be seen. And here, if I should shew to the World with an *Ecce*, the wild Grapes, the basest Actions of Men, I make no question but Men would pass the same Judgment that *David* did upon the rich Man that took the poor Man's Lamb. And here let every Man be exhorted not to deceive his Servant, or his Kinsman, or his Friend ; *Jacob* for deceiving his Brother and his Father, was paid in his own Coin, and enjoyed not the Blessing twenty Years after : *Laban* deceived him in his Wife, *Laban* for deceiving *Jacob*, was deceived by *Jacob*, with the Rods he laid. *Rachel* stole *Laban's* Gods for deceiving her of her Husband at first. *Jacob* deceived his Father with Goatskins, and he himself was deceived with the Blood of a Goat. *David* cut off the lap of *Saul's* Coat, and his Clothes would not keep him warm in his Old Age. *Sampson's* Eye lusted after a Philistine, and *Sampson's* Eye was put out ; *Feroboam's* Hand reached to the Prophet, and that Hand withered. Thus you see how God punisheth Sin in the same Act, in the same Part, in the same Kind. Time will not give me leave here to shew you how many a Man sleeps with *Leah*, with some ugly deformed Sin ; and being blinded in Sin and Darknes, thinks it is *Rachel* (very beautiful) and loves it entirely, till the Morning Light of God's Grace arise, and then he sees the Deformity of his Sin, how blear eyed it is, how ill-favoured. And now let every



every Man consider how we are all Servants to God, and we serve him for *Rachel*, for some pleasant thing we delight in ; as the Apostles dreamt of a Kingdom, if it please God to give us *Leah* instead of *Rachel*, to give us that which pleaseth us not so well, let us be content with it and serve him on still, he will at the last give us *Rachel*, we shall be married to him in whom are all Joys, such as *Eye hath not seen, nor Ear heard, neither hath it entered into the heart of Man to conceive.*

To which God of his Mercy bring us : To God the Father, God the Son, and God the Holy Ghost be all Honour, &c.

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Exceptions taken at these words in a Sermon.

*Malum est nisi in bono*, every Evil is grounded upon some Good ; as in Adultery, there is *congressus viri & feminae naturalis*, there is that Good of Generation, Increase of the World : In Drunkenness Society, but in Pride there is no Good ; by this Men and Angels fell.

They accuse me for saying Good is joyned with Evil.

This same you may read in M. Perkins his *Treatise of Predestination*, p. 6. 15. There is not any absolute Evil, saith he, because there is nothing so Evil but it hath some Good joyned therewith : And p. 616. If so be that Evil were absolutely evil, as Good is absolutely good, he would in no wise will the Event of Evil, neither should there be any Evil existent at all : His Adversary agrees with him, read King Bishop of London upon *Jonah*, *Lecture* 18. p. 238. In fin two things, the Act, the Defect, Good and Bad, he hath it from the Schools, as you may read there : Read the same *Lecture*, p. 240. In Adultery the Commination of the Adulterers wicked, the Creature good. *Anselme, de casu Diaboli*, Every Creature of Good, *Ens & bonum convertuntur*,

Adultery nought : Thou shalt not commit Adultery. In Drunkenness, Society, that is good, it is not good for Man to be alone ; Drunkenness nought, *Wo to them that rise up early to follow Drunkenness*, Isa. 5. 11. he that will be further satisfied let him read *Anselme*, *Perkins*, *Arminius*, *Twiss*. Bishop *King* in the places cited.

If they had objected thus, they had shewed less Ignorance. If every Evil have his Good, why is Pride excepted ?

To this I answer, In other sins Man turns from God either ignorantly, or out of Infirmary, or his Delight and Pleasure draws him : But Pride turns from God, meerly out of a Self-will, because it will not be subject to God. And therefore say Divines, that when other Vices fly from God, Pride stands to it, and opposeth God ; know therefore it is expressly said, 1 *Jam. iv. 6. That God resists the proud, sets himself in Battel array against him*, as the Original signifieth, and that which is a consequent in other Sins, is the beginning and chief in Pride : For in other Sins a Man does not hate God first, but he loves the Creature first inordinately, and then he hates God, his Love being contrary to his Desire : But Pride hateth God at first, that is the chief, the first Onset. And the hating the Averſion, the turning from God, is *formalis & completiva ratio peccati*, say the Schools, The Conversion hath it self only *materi- aliter in peccato*. And whereas the Act of other Sins is good, the very Act of this Sin is nought, *cujus actus est contemptus Dei*, say the Schools : Upon these reasons I was bold to say there was no good in Pride ; that is, no such good as there is in other Sins, or no good in Comparison of the good other Sins have. And if I should say absolutely there was no good in Pride, these words would defend me, *cujus actus est contemptus Dei*. Gregory, in his *Morals*, does not number Pride amongst the seven chief and capital Sins, but makes it the Queen and Mother of all, *Ipsa vitiorum Regina superbia* : Then he saith, it hath a general Influence into all things ; some are proud of their Riches, some of Eloquence, some of earthly, some of heavenly Gifts. If be in *David's Arithmetick*, in his numbring of the People

ple it is dangerous : If in *Paul's Revelations*, but God gives sufficient Grace, It is a pestiferous deadly Disease, saith he, corrupting all the Body : Others call it the Root of all Vertues. *Prosper* saith there is no sin without it, *de vita contemplat.* And in some kind the Schools agree to it : Other sins corrupt, but the contrary Vertue, they corrupts all, it is that dead Fly in the Precious Ointment of all the Vertues, and makes them send forth a stinking Savour, from whence comes Blasphemy, the evil actions of Satan, Opposition to God, but from Pride that will not be subject to God, nor limited within his Laws ; Apostacy comes from Pride, *Eccles. x. Initium superbiae Apostatare a Deo est prima superbia pars*, say the Schools : And the Blasphemy of the Devils ascends from Pride, *Pf. lxxiii. superbia eorum qui te oderunt ascendit semper* : There Blasphemy is called Pride : Pride is the beginning of all sin, *Eccles. x. 14.* And although it be said of Covetousness, *Tim. vi. 10.* that it is the Root of all Evil, yet it differs much from Pride, because Covetousness is a turning to a mutable Good, by which this sin is nourished and fed ; but Pride is an Aversion from God, an absolute denial of Obedience to God, and therefore it is called the beginning of Sin, *quia en parte aversionis incipit ratio mali.*

As for that Passage of a Good-Fellow, if there be any good in Drunkenness let us take the other Cup : I answer you must not sin because there is Pleasure or Profit in sin, both which are good : There is *Escā* and *Laqueus*, the Honey, and the Sting, take one, avoid the other. And thus you have seen the Fall of this reeling Argument.

F I N I S.

## ADVERTISEMENT.

**P**eter's Pattern : Or, The Perfect Path to Worldly Happiness ; as was deliver'd in a Funeral Sermon. Preach'd at the Interment of *M<sup>r</sup>. Hugh Peters*, lately Deceased. Printed and Sold by *H. Hills* Black-Fryars, near the Water-side.





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